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LESSONS  
ON  
THE BOOK OF PROVERBS,  
TOPICALLY ARRANGED,  
FORMING  
A SYSTEM OF PRACTICAL ETHICS,  
FOR THE USE OF  
Sabbath Schools and Bible Classes.

"With all thy gettings, get wisdom."

BOSTON:  
PUBLISHED BY TAPPAN AND DENNET,  
114 Washington Street.  
SALE AT THE SABBATH SCHOOL DEPOSITORYES.

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*Louisa Payson Hopkins*

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## PREFACE.

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In preparing this little book, I have aimed at the two following points. First, to present in a distinct form the series of moral lessons so admirably conveyed in the book of Proverbs, elucidating and enforcing each by appropriate illustrations and examples. Secondly, to produce an increased acquaintance with the Scriptures.

With reference to the first of these objects, I had thought, at one time, of arranging the lessons in the order of a system of Ethics; placing in connection the points embraced in our duty to God, those which relate to our duties to ourselves, and those which relate to our duties to each other. But farther reflection convinced me, that, for the class of persons whose benefit I contemplated, viz. the young, this course was not the best. I should have been obliged to sacrifice too much to system. Many lessons, as not coming definitely and exclusively under either



of these heads, must have been, either wholly omitted, or so changed in form as no longer to retain the shape they bear in Solomon's writings.

In regard to the second object, an acquaintance with the Scriptures, I have attempted to secure it by assembling a much larger number of references in reply to some of the questions, than would have been required on any other ground ; and especially by perpetual appeals to the facts found in the lives of individuals whose histories are recorded in Scripture. The pupil should be encouraged to furnish yet farther examples.

Some questions of a personal nature have been introduced, rather for the purpose of giving direction to the pupil's own thoughts, than with a design that they should be proposed in the class. On this point, the teacher will, of course, be guided by his own discretion.

L. P. H.

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# LESSONS

ON

## THE BOOK OF PROVERBS.

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### LESSON I.

#### INTRODUCTORY.

1. What is a proverb?
2. Repeat any proverbs that you have heard.

*"Necessity is the mother of invention."*

*"Time and tide wait for no man."*

*"A fool and his money are soon parted."*

*"Pride must have a fall."*

These are proverbs. A proverb, then, is a *truth expressed in brief and striking words*. There are proverbs among all nations and in all languages.

3. How did they originate?

Suppose a man has heard that another had escaped from prison, by making ropes out of his bed-clothes, and letting himself down to the ground by their means. Afterwards he hears of

a man on a desolate island, without any sharp tool, who makes for himself a knife and an axe out of a stone. Afterwards he hears of a man who was afraid of being robbed, and who hid his money in his thick hair. All these instances suggest the thought that, "Necessity is the mother of invention." In other words, When a man is placed in great straits, he will devise expedients which would never have occurred to him, at his ease. The man makes use of the expression, "Necessity is the mother of invention," to another person, who is struck with it, and who repeats it again, when anything occurs to remind him of it. Thus it passes into common use, and becomes a proverb.

4. Are there any proverbs in the Bible which probably originated in this way? Ez. 18: 2. Luke 4: 23. 2 Pet. 2: 22.

5. Are such proverbs always true?

As they are only the opinions of men, they may sometimes be incorrect.

6. What was the origin of the book of Proverbs? Prov. 1: 1.

7. Who was Solomon?

8. Was he distinguished in any way from other men?

9. How came he to be wiser than other men?  
1 Kings 3: 5—10.

10. What is said of the extent of his wisdom?  
1 Kings 4: 29—31. 10: 23, 24.

11. What proof did he give of it just after his dream? 1 Kings 3: 16—28.

12. Did God bestow on Solomon anything besides what he asked? 1 Kings 3: 11—13.

13. Have we reason to believe that He will treat thus all those who make the same request that Solomon did? Matt. 6: 33. 1 Tim. 4: 8.

14. If on the contrary they make choice of this world, what will they receive? Mark 8: 35.

15. Does God in effect say to every human being what he said to Solomon, "Ask what I shall give thee?"

16. What choice have you made?

17. Have Solomon's words any more authority than the words of other wise men? 2 Tim. 3: 16.

You would consider it a privilege to have the counsels of the wisest man now alive, but here you have those of the wisest man that *ever* lived.

18. Against whom will the queen of Sheba rise up in judgment? Luke 11: 31.

19. Will her example condemn you?

20. How many proverbs did Solomon utter?  
1 Kings 4: 32.

21. By whose order were they collected and written out? Prov. 25: 1.

22. What exhortations does Solomon give to a diligent attention to his precepts? Prov. 3: 1, 21, 22. 4: 1, 2, 10, 13, 20, 21. 5: 1, 2, 7. 7: 1—4, 24.

23. What rewards will those gain who obey his counsels? Prov. 3: 2, 4, 10, 23, 24, 26. 4: 10, 12, 18, 22. 8: 17, 18, 19, 21, 35.

24. What evils will come upon those who refuse them? Prov. 1: 30—32. 4: 9. 5: 9—14. 8: 36.

25. Can you understand and obey these precepts without divine illumination and aid?

26. What, then, should be your constant prayer? Ps. 119: 12, 18, 27, 33, 34, 35, 36, 37, 73, 117, 133, 144.

27. Do not those who sincerely and habitually offer this prayer, find peace and joy as well as light? Ps. 119: 14, 54, 72, 99, 100, 103, 105, 162, 165.

“O happy is the man who hears  
Instruction's warning voice,  
And who celestial wisdom makes  
His early, only choice.

According as her labors rise,  
So her rewards increase;  
Her ways are ways of pleasantness,  
And all her paths are peace.”—*Logan*.

## LESSON II.

## DILIGENCE AND SLOTHFULNESS.

The soul of the sluggard desireth and hath nothing, but the soul of the diligent shall be made fat, ch. 13: 4.

The way of the slothful man is as a hedge of thorns, 15: 19.

He also that is slothful in his work is brother to him that is a great waster, 18: 9.

Go to the ant, thou sluggard; consider her ways and be wise: which having no guide, overseer or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travelleth and thy want as an armed man, 6: 6—11.

Also, 12: 24. 19: 15. 20: 4. 21: 25. 24: 30—34.

---

1. In these verses, what is the chief reward promised to diligence?

2. What is the prominent evil denounced against slothfulness?



3. Is poverty the *only* punishment of slothfulness?

4. What evils does it bring upon the body?

5. What upon the mind?

6. What effect has it on the reputation?

7. What will be the result of slothfulness in the affairs of the soul? Matt. 25: 11, 12, 24—30. 13: 25—27.

8. Can salvation be secured without great diligence? Luke 13: 24. 2 Pet. 1: 5, 10. 3: 14. Heb. 11: 6.

9. Is wealth the only temporal blessing secured by industry?

10. What are its good effects on the body?

11. What on the mind?

12. What on the reputation? Prov. 22: 29. 31: 28.

13. Should the hope of these advantages be our chief motive to diligence? Rom. 12: 11. Col. 3: 23, 24. 1 Cor. 10: 31.

14. How is the way of the slothful "as a hedge of thorns?"

15. How is the slothful man "brother to him that is a great waster?"

16. What examples do the irrational animals set us in respect to industry?

17. Is there any animal remarkable for laziness?

18. There is one, the Sloth, a most disgusting animal; relate all you know of its habits.

19. What particulars are included in the diligent improvement of time?

20. Can he be called diligent who is not an early riser?

21. How many hours do you spend in sleep?

22. How many minutes do you waste every day?

23. What other faults generally follow idleness?

24. Can all kinds of employment be called industry?

25. Suppose you spend a whole day in riding seesaw on a board; is that any better than idleness?

26. To whom does our time belong?

27. To whom must we give an account of the manner in which we spend it?

28. Will diligence in spiritual things as certainly secure a blessing as in worldly business? Matt. 7: 7, 8. Jer. 29: 13. Prov. 2: 3—5.

29. What reason does Solomon give in another place, for diligence? Eccl. 9: 10.

30. Is idleness mentioned as one of the sins of Sodom?

31. Is the failure to perform good actions sufficient to condemn a man even if he does nothing wrong? Luke 13: 6, 7. Matt. 25: 24—28, 30.

The king of Persia asked three persons with whom he was conversing, "What situation of man is most to be deplored?" One of them replied that it was old age accompanied by poverty; another, that it was to have the body oppressed by infirmities, the mind worn out and the heart broken by a series of heavy misfortunes. The third replied, that he knew a condition far more to be pitied. "It is that," said he, "of him who has passed through life without doing good; and who, surprised by death, is sent to the bar of the sovereign Judge of all."

## LESSON III.

## PITY TO THE POOR.

He that giveth to the poor, lendeth to the Lord; and that which he hath given will he pay him again, ch. 21: 13.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself and shall not be heard, 22: 9.

He that oppresseth the poor, reproacheth his Maker; but he that honoreth him hath mercy on the poor, 14: 31.

The liberal soul shall be made fat, and he that watereth shall be watered also himself, 11: 25.

He that giveth to the poor shall not lack; but he that hideth his eyes shall have many a curse, 28: 27.

1. Can you mention other passages in various parts of the Bible, where this duty is enjoined?

2. From the frequency of such passages, what do you infer?

3. What disposition in the heart of man opposes the performance of this duty? Luke 12: 15.

4. How does God regard the sin of covetousness? Ps. 10: 3. Ex. 18: 21. Eph. 5: 5.

5. Why is it so peculiarly displeasing to him? 1 John 8: 16. James 5: 11. Ps. 78: 38.

6. Has God an especial regard to the poor? Ps. 140: 12. Is. 14: 32. 41: 17. Gal. 2: 10. James 2: 5.

7. How does Christ regard the poor? Matt. 25: 40, 45.

8. Can any man, however wealthy, be sure that he shall not be poor to-morrow? James 1: 10, 11. Prov. 23: 5.

9. Does the rich man owe his wealth to his own wisdom and care, or to the blessing of God? Ps. 127: 1, 2. Deut. 8: 18. Haggai 1: 9—11. Prov. 10: 22. 1 Sam. 2: 7.

10. What effect should this consideration have upon his treatment of the poor? Matt. 18: 33. Deut. 15: 13—15.

11. Should we treat the rich with more attention and respect than the poor? Luke 14: 12—14. James 2: 1—5. Deut. 1: 17.

12. What commands were given to the Jews by Moses, in relation to the poor? Lev. 19: 9, 10. Ex. 23: 11. Deut. 15: 7—10. 24: 19—22.

13. Do men lose anything, even in this life, by liberality to the poor? Prov. 11: 24, 25. 13: 7. 19: 17. Is. 32: 8.

14. Relate the story of Elijah and the woman of Zarephath.

15. When will such liberality be more fully rewarded? Luke 14: 14.

16. Many persons profess to feel deeply for the distresses of others, but never do anything to relieve them; what is to be thought of such professions? James 2: 15, 16. 1: 22. Rom. 2: 13.

17. What have you ever done for the poor and afflicted?

18. What can you do?

19. Would you rather be a Bonaparte or a Howard?

20. Can every one do something?

21. Does God regard the amount given, or the disposition which prompts to the gift? Mark 12: 41—44. 2 Cor. 8: 12.

22. If ostentation be the motive for giving, will the offering be accepted? Matt. 6: 1—4.

“Blest is the man whose softening heart,  
Feels all another's pain;  
To whom the supplicating eye  
Was never raised in vain.

Whose breast expands with gen'rous warmth,  
A stranger's woes to feel ;  
And bleeds in pity o'er the wound  
He wants the power to heal.

He, from the bosom of his God,  
Shall present peace receive ;  
And when he bows before the throne,  
His trembling soul shall live."

## LESSON IV.

## SELF-CONCEIT.

Lean not unto thine own understanding, ch. 3: 5.

Be not wise in thine own eyes, 3: 7.

Seest thou a man wise in his own conceit? there is more hope of a fool than of him, 26: 12.

The sluggard is wiser in his own conceit than seven men that can render a reason, ch. 26: 16.

Let another man praise thee and not thine own mouth; a stranger and not thine own lips, 27: 2.

He that trusteth in his own heart is a fool, 28: 26.

Cease from thine own wisdom, 23: 4.

---

1. Why is self-conceit unbecoming in men? Job 4: 19. 11: 12. 25: 6. 1 Cor. 3: 19, 20.

2. Why is it peculiarly so in young persons? Eccl. 11: 10. Prov. 22: 15.

3. What is the disposition most favorable to their improvement? Prov. 1: 4. 7: 1. Job 32: 6, 7, 11, 12. Ps. 131: 1, 2.



4. Why is there more hope of a fool than of a man wise in his own conceit?

5. Is self-conceit pleasing to men?

6. Is it pleasing to God? Is. 5: 21.

7. Is a man's high opinion of his own wisdom generally well-founded? 1 Cor. 8: 2.

8. How is self-conceit generally punished in this world? Prov. 16: 18. 29: 23.

9. Have we any examples of it in the Bible? Num. 12: 2, 9, 10, 11. Deut. 1: 42—44. Num. 16: 3, 32.

10. How does it commonly manifest itself?

11. Is it consistent with an interest in the blessings of Christ's kingdom? Matt. 18: 1—4. 1 Cor. 3: 18. 4: 10. Matt. 5: 5.

12. If men could see themselves as others see them, and still more as God sees them, would they be self-conceited?

13. What then is the cause of self-conceit?

14. How is this self-ignorance fostered? 2 Cor. 10: 12. Matt. 7: 3—5.

15. By what standard should we measure ourselves? James 1: 25. 1 Cor. 4: 3.

16. What will be the result when the best men try themselves by this rule? Ps. 143: 2. 38: 4. 40: 12.

17. But may not a man indulge in self-conceit on account of his superiority to others in talents or learning? 1 Cor. 4: 7.

18. What is the only proper ground of glorying? Jer. 9: 24. 1 Cor. 1: 31. Gal. 6: 14.

19. Will there be any self-conceit in heaven? Rev. 4: 9—11.

“Pride is ever the offspring of self-ignorance. The reason men are vain and self-sufficient is because they do not know their own failings; and the reason they are not better acquainted with them is, because they hate self-inspection.”—*Mason*.

“It is a dangerous drunkenness, I confess, that of wine; but there is another more dangerous. How many souls do I see in the world drunk with vanity, and a high opinion of themselves; this drunkenness causes them to make a thousand false steps, and a thousand stumbles. Their ways are all oblique and crooked. Like men in drink, they have always a great opinion of their own wisdom, their power, and their prudence; all which often fail them.”—*Terien*.

“Every man hath received some gift, no man all gifts; and this, rightly considered, would keep all in a more even temper.”—*Leighton*.

## LESSON V.

## HONOR DUE TO PARENTS.

Hearken unto thy father that begat thee and despise not thy mother when she is old, ch. 23: 22.

My son, hear the instruction of thy father, and forsake not the law of thy mother, 1: 8.

The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out and the young eagles shall eat it, 30: 17.

A fool despiseth his father's instruction, 15: 5.

Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness, 20: 20.

---

1. Which of the commands of the decalogue relates to this subject?

2. How is it distinguished from the other commandments? Eph. 6: 2, 3.

3. What is the first duty which children owe to parents? Prov. 6: 20. Eph. 6: 1. Col. 3: 20.

4. What *sort* of obedience should be rendered?

5. Should it be hesitating and dilatory?

6. Should it be partial and interrupted?

7. Should it be forced and reluctant?

8. What is the only limitation to this command? Eph. 6: 1.

9. Is any example of filial obedience mentioned with commendation in the Scriptures? Jer. 35: 1—19.

10. Is there any instance of disobedience and ingratitude, severely punished? 2 Sam. 18: 9, 14, 15. 1 Sam. 2: 25. 4: 11.

11. What is another duty which children owe their parents? Ex. 20: 12. Prov. 15: 15. Lev. 19: 3.

12. What examples of filial reverence do we find in the Bible? Gen. 48: 12. 9: 23. 1 Kings 2: 19.

13. What of irreverence and contempt? Gen. 9: 22, 25.

14. What did the Jewish law say of contempt to parents? Deut. 27: 16. Ex. 21: 17.

15. Should reverence be shown to the aged generally? 2 Kings 2: 23, 24. Lev. 19: 32.

16. What is the duty of children, when their parents, from age or infirmity, become incapable

of maintaining themselves? Gen. 45: 9—11. 47: 11. Num. 10: 29. Ruth 2: 18, 23.

17. What does Moses say of the disobedient child? Deut. 21: 18—21.

18. Does the obligation of children to love and reverence their parents cease when they become old? Prov. 23: 22. 16: 31.

19. How is filial obedience or disobedience generally rewarded or punished in this world? Matt. 7: 2. Luke 6: 38. Eph. 6: 3. Jer. 35: 19.

20. What considerations, besides the command of God, should influence children to honor their parents? Matt. 7: 9. 2 Sam. 18: 33.

21. If reverence, obedience and gratitude are due to earthly parents, what do we owe to our "Father in heaven?" Mal. 1: 6.

22. Will those who do not honor God be likely to honor their parents?

23. Will those who do not learn to obey, when they are children, know how to command when they become parents?

24. What example did Christ set us on this point?

"When we consider how much fatigue, and anxiety, and suffering, parents endure for their children, it

would seem, at first thought, that they never can be repaid. Yet on the other hand, when we consider how much power children have to gladden their parent's hearts, and lighten all their labors and cares by a kind, affectionate and dutiful deportment, we are almost ready to believe that they may fully compensate them, day by day. Children do not know how much pain they give to their parents by unkindness, ingratitude and neglect; nor can they realize how great a source of enjoyment they may become, when they are docile, obedient, dutiful and grateful for the kindnesses they receive."—*Abbott*.

## LESSON VI.

## THE SINNER HIS OWN DESTROYER.

He that sinneth against me wrongeth his own soul ; all they that hate me, love death, ch. 8: 36.

If thou be wise thou shalt be wise for thyself, and if thou scornest, thou alone shalt bear it, 9: 12.

The wicked shall fall by his own wickedness, 11: 3.

He that pursueth evil, pursueth it to his own death, 11: 19.

Therefore shall they eat of the fruit of their own way, and be filled with their own devices, 1: 31.

His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins, 5: 22.

He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks, till a dart strike through his liver ; as a bird hasteth to the snare and knoweth not that it is for his life, 7: 22, 23.

---

1. Does sin ever entirely escape punishment, even in this world ?

2. Suppose a man commits a crime which is never discovered in this life ; how is he punished ? Is. 57: 20, 21. Prov. 28: 1.

3. Is the feeling of remorse a very painful one ? Prov. 18: 14. Matt. 27: 3—5.

4. Is this a punishment which is *sure* to follow transgression ?

5. Do sinners sometimes escape all other punishment in this life ? Ps. 73: 3—9, 12, 13. Jer. 12: 1. Luke 16, 19. Eccl. 8: 14.

6. Will this impunity last forever ? Ps. 37: 1, 2, 9, 10. 49: 16, 17. 73: 16—20. Eccl. 8: 12, 13.

7. There are some sins which are always punished in this world as well as in the next ; what are they ? Prov. 23: 29, 30, 31, 32. 13: 4. 20: 4. 23: 21. Matt. 15: 4.

8. Do wicked men take encouragement to sin from the fact that they are not always punished in this world ? Ps. 10: 11, 13. Ez. 8: 12. 2 Pet. 3: 3, 4.

9. How will they feel when too late they discover their mistake ? Prov. 1: 27, 28. 5: 11—14. Rev. 6: 15—17. Jer. 8: 20.

10. Can anything harm us besides sin ? 1 Pet. 3: 13. Rom. 8: 28.



11. What is the utmost that men can do to us? Matt. 10: 28.

12. Can God make men happy in the midst of bodily sufferings? Acts 5: 41. 16: 25. 7: 55, 56.

13. Relate any accounts you may have heard of martyrs rejoicing at the stake.

14. If sin then is the only thing that can hurt the soul, is it not the only thing we ought to fear?

15. Suppose a sinner could go to heaven with his heart unchanged—would he be happy there?

16. In what does the happiness of heaven consist?

17. Will it not greatly aggravate the sinner's misery in hell, that he brought it upon himself?

18. Can any one help the sinner to bear this misery? Prov. 9: 12.

19. Can he hope to escape the notice or evade the power of God? Amos 9: 2—4. Ps. 139: 11,

12. Jer. 18: 6. 23: 24.

“ How will my heart endure  
The terrors of that day,  
When earth and heav'n, before the Judge,  
Astonished shrink away !

But ere that trumpet shakes,  
The mansions of the dead ;  
Hark ! from the gospel's cheering sound,  
What joyful tidings spread !

Ye sinners, seek his grace,  
Whose wrath ye cannot bear ;  
Fly to the shelter of his cross  
And find salvation there.

So shall that curse remove,  
By which the Saviour bled ;  
And the last awful day shall pour  
His blessings on your head."

## LESSON VII.

## FORGIVENESS OF INJURIES.

Say not, I will do so to him as he hath done to me ; I will render to the man according to his work, ch. 24: 29.

Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth ; lest the Lord see it and it displease him, 24: 17, 18.

If thine enemy be hungry, give him bread to eat ; and if he be thirsty, give him water to drink ; for thou shalt heap coals of fire upon his head, and the Lord shall reward thee, 25: 21, 22.

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There are three degrees or steps marked out in the passages above quoted. The first and lowest is of a negative character, and merely forbids our actively revenging ourselves.

1. In what other passages of the Bible do you find the same prohibition ?

2. Can you mention any examples of good men who regarded it ? 1 Sam. 24: 6, 7. 2 Sam. 4: 8—12. 16: 5—12. 1 Kings 1: 50—53.

3. What instances are recorded of revenge ?

2 Sam. 3: 30. Gen. 39: 17—20. 21: 10. 2 Chr. 18: 7, 25, 26.

4. Is revenge any more allowable in small affairs than in great ones?

5. Would not the same spirit which leads a boy to return a blow, lead him when he becomes a man, to commit murder?

6. Do many murders originate in revenge?

7. Is it "cowardly" and "mean-spirited," as some persons say, to refrain from revenge? Prov. 19: 11. 20: 3.

8. Is it enough that we refrain from actively avenging ourselves?

9. What must be the disposition of our *hearts* towards those who have injured us? Matt. 6: 14. Luke 6: 37.

10. Is forgiveness consistent with any secret joy at the calamities of our enemies? Prov. 24: 17, 18. Obad. 1: 12. Job 31: 29. Prov. 17: 5.

11. Is forgiveness inconsistent with disapprobation of the wrong doer? Ps. 101: 3. Lev. 19: 17. 1 Tim. 5: 20. Mark 11: 15—17.

12. Is it inconsistent with the discharge of the duty of magistrates in punishing criminals? Ps. 101: 5, 7, 8. Job 29: 17. 1 Kings 2: 31, 32, 44—46.

13. What is the *third* step required of us towards our enemies? Prov. 25: 21, 22. Rom. 12: 21. Ex. 23: 4. 1 Pet. 3: 9.

14. Is it *possible* to overcome evil with good?

15. Which has the greatest *tendency* to overcome evil; forgiveness and kindness, or retaliation? Prov. 26: 21. 15: 18. 25: 15.

16. Will our prayers be heard if we do not forgive our enemies? Mark 11: 25, 26. Matt. 5: 24.

17. What is the effect of returning good for evil, on the heart and character of him who practises it? Matt. 5: 43—48.

18. How will God punish those who avenge themselves? Matt. 6: 15. 18: 35. Ez. 25: 12, 13.

19. How will he reward those who return good for evil? Luke 11: 25. 6: 35.

20. Mention examples from the Bible? Gen. 50: 15—21. Acts 7: 60.

21. What is the most wonderful instance of forgiveness on record? Luke 23: 34.

“ When on the fragrant sandal-tree  
The woodman’s axe descends,  
And she who bloomed so beautifully  
Beneath the keen stroke bends,—

E'n on the edge that gave her death,  
Dying, she breathes her sweetest breath,  
As if to token in her fall  
Peace to her foes and love to all.  
This lesson ne'er was given to earth;  
One had it—He of heavenly birth;  
Reviled, rejected, and betrayed,  
No curse he breathed, no plaint he made,  
But when in death's last pang he sigh'd,  
Prayed for his murderers—and died."

## LESSON VIII.

## BLESSEDNESS OF THE LOWLY.

He giveth grace unto the lowly, ch. 3: 34.

When pride cometh, then cometh shame ; but with the lowly is wisdom, 11: 2.

Before honor is humility, 15: 33.

Pride goeth before destruction ; and a haughty spirit before a fall. Better is it to be of a humble spirit with the lowly, than to divide the spoil with the proud, 16: 18, 19.

A man's pride shall bring him low, but honor shall uphold the humble in spirit, 29: 23.

By humility and the fear of the Lord are riches, and honor, and life.

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The blessedness of the lowly may be classed under three heads ; they have *peace within*, *peace with men*, and *peace with God*.

1. Why have the lowly internal peace ?

2. What is the source of much of the disquietude and agitation that troubles men ? Phil. 2: 21. Luke 22: 24. Mark 10: 35—41.

3. Is a humble man troubled at seeing others exalted ? 1 Cor. 9: 19. Num. 27: 15—22. 11: 29.

4. How does a proud man feel in such circumstances? Esth. 6: 12. 1 Sam. 18: 8, 9. Num. 16: 3. Gen. 37: 8.

5. Is a humble man much troubled at any slights or affronts put upon him by others, or at unjust reproofs? 1 Sam. 1: 15, 16. 2 Cor. 12: 10. Acts 5: 41.

6. How is it with a proud man in this respect? Esth. 5: 9, 13. 2 Sam. 17: 23.

7. Is a humble man continually disquieting himself with projects for obtaining the notice and admiration of others?

All these sources of disquiet then he is preserved from.

8. How is it that the lowly are at *peace with others*?

9. If they do not contend for the same honors and distinctions which other men seek, can there be a rivalry between them?

10. How does a humble man behave when he is contradicted, opposed or reproved? Ps. 38: 12—14. 2 Sam. 16: 11. 2 Pet. 2: 24, 25.

11. Would not such behavior put an end to strife, and thus lead to "peace with all men?" Prov. 15: 1. Gen. 13: 8, 9. 26: 22.



12. Are not the proud, on the contrary, disliked by all, especially by those who resemble them? Mark 10: 41.

13. What does Solomon declare to be the chief source of contention? Prov. 13: 10.

14. How does a lowly temper make a man at *peace with God*? Ps. 9: 12. Prov. 3: 34. 11: 2. Matt. 11: 29. Is. 57: 15. James 4: 6.

15. Is pride utterly inconsistent with the favor of God? Ps. 138: 6. Prov. 6: 17. 21: 4. James 4: 6. 1 Pet. 5: 5. Ex. 18: 11. Ps. 12: 3. Is. 2: 11. 13: 11. 65: 5.

16. What promise does he make to those who humble themselves? Matt. 18: 4. Luke 14: 11. 18: 4. James 4: 10. Lev. 26: 41, 42. 2 Kings 22: 19. 2 Chr. 12: 6, 7. Phil. 2: 9.

17. What does He say shall happen to those who exalt themselves? Is. 10: 33. Prov. 16: 18. Luke 14: 11. 18: 14. 2 Cor. 10: 5.

18. Are any remarkable instances of the fulfilment of this threat recorded in the Bible? Dan. 4: 28—33. Is. 37: 23, 29, 36. Acts 12: 23. Ex. 14: 27, 28.

19. What were the teachings and example of Christ on this subject?

20. What blessing is promised to those who learn of him, in this respect? Matt. 11: 29.

"Humility, the fairest, loveliest flower  
That bloomed in Paradise, and the first that died—  
Has scarcely blossom'd since in mortal soil; \*  
It is so frail, so delicate a thing,  
That if it look upon itself, 'tis gone ;  
And he who ventures to esteem it his,  
Shows by that single thought he has it not."  
*Cowper.*

## LESSON IX.

## EVILS OF CONTENTION.

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith, ch. 15: 17.

Make no friendship with an angry man, and with a furious man thou shalt not go: lest thou learn his ways, and get a snare to thy soul, 22: 24, 25.

Better is a dry morsel and quietness therewith, than a house full of sacrifices with strife, 17: 1.

A continual dropping in a very rainy day and a contentious woman are alike, 27: 15.

The beginning of strife is as when one letteth out water: therefore leave off contention before it be meddled with, 17: 14.

A brother offended is harder to be won than a strong city; and their contentions are like the bars of a city, 18: 19.

1. What is one fruitful source of contention among men? Prov. 13: 10.

2. What sort of contentions especially grow out of pride?

3. If men had no pride, would they not be willing to acknowledge themselves mistaken?

4. If they had no pride, would they contend for preëminence?

5. Can you mention any wars, in profane history, which have originated in pride?

6. What contentions recorded in the Bible have grown out of pride? Gen. 37: 1—8. 1 Sam. 17: 28.

7. What is another source of contention? Gen. 26: 19—21.

8. Does Christ allow us to contend for our rights? Matt. 5: 40, 41. Luke 6: 29. 1 Cor. 6: 7.

9. Did his example correspond with his teaching? Is. 53: 7. Matt. 27: 27—31.

10. Will forbearance on one side usually put an end to contention? Prov. 15: 1. Judges 8: 1—3. Gen. 26: 22. 1 Sam. 24: 11, 16—18.

11. Have you ever tried this method?

12. Why is contention foolish?

13. Why is it useless?

14. Why is it sinful?

15. When should we leave it off? Prov. 17: 14.

16. Do fierce quarrels often arise from small beginnings?

17. Is there blame on both sides in all quarrels?

18. What other evils follow contention? Jas.

3: 16.

19. "Are contentious persons happy?

20. Can the Holy Spirit dwell with them?

Gal. 5: 22.

21. Do they make others happy? Prov. 17:

1. 27: 15.

22. Why is strife compared to the letting out of water?

23. Are there any circumstances in which contention is lawful? Neh. 5: 7. 13: 11—17.

Ps. 101: 3—8. Jude 3.

"Hence arise a great part of the jars and contentions among men, the most part being drunk with an over-weening opinion of themselves, and the unwor-thiest the most so: (*The Sluggard*, says Solomon, *is wiser in his own conceit than seven men, that can render a reason*); and not finding others of their mind, this frets and troubles them."—*Leighton*.

"The Spirit, like a peaceful dove,  
Flies from the realms of noise and strife."

"Alas! how light a cause may move  
Dissension between hearts that love!  
A something, light as air—a look,  
A word unkind or wrongly taken—  
Oh, love that tempests never shook,  
A breath, a touch like this hath shaken."

## LESSON X.

## AGAINST SEEKING FOR WEALTH.

Labor not to be rich, ch. 23: 4.

Wilt thou set thine eyes on that which is not? for riches certainly make to themselves wings; they fly away, as an eagle towards heaven, 23: 5.

He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him, 28: 22.

Riches profit not in the day of wrath, 11: 4.

There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches, 13: 7.

He that maketh haste to be rich shall not be innocent, 28: 20.

1. What reason is given in the first of these passages against setting the heart upon riches?

2. Is the *uncertainty* of riches elsewhere insisted on in the Bible? Jer. 17: 11. Prov. 27: 24. Job 20: 15. 1 Tim. 6: 17. James 5: 2. Matt. 6: 19, 20. Ezek. 28: 4—8. Hagg. 1: 6.

3. Is the same truth confirmed by observation?

4. Does history furnish examples of a like kind?

5. Relate the story of Croesus.

6. What is the *second* reason given in the above passages against haste to be rich?

7. What is probably meant by an *evil eye*?

*Ans.* In other passages it seems to mean an envious disposition, repining at the prosperity of others; and we know that this is the effect of an inordinate desire for wealth.

8. Is an envious temper consistent with happiness? Job 5: 2. Prov. 14: 30. Titus 3: 3. James 3: 16. Esth, 5: 11—13.

9. What other reasons can you name why great riches are not productive of happiness? Eccl. 5: 10—12. Esther 6: 1. Luke 12: 15. Ps. 127: 2. 1 Tim. 6: 10. Job 24: 20.

10. What is the *third* argument adduced by Solomon against seeking for wealth? Prov. 11: 4.

11. What instances can you mention from the Bible, where riches have not delivered from calamity and death? Esther 7: 10. Rev. 18: 15—19. Luke 12: 16—20. Luke 16: 19—23. 1 Sam. 25: 2, 37, 38.

12. Can we carry our riches with us into the grave? Eccl. 5: 15. Ps. 49: 10, 16, 17. 1 Tim. 6: 7.

13. What is Solomon's *fourth* argument against hasting to be rich?

*Ans.* It is not the way to succeed.

14. What is the best method of attaining all needful wealth? Ps. 37: 3, 5. Prov. 11: 21. Matt. 6: 33.

15. What will become of wealth unjustly acquired? Job 24: 16, 17. Prov. 28: 8.

16. What is Solomon's *fifth* argument, Prov. 28: 20.

17. What sins grow out of the love of money? 1 Tim. 6: 9, 10, 17. James 5: 4—6. Lev. 19: 13. Job 24: 9, 10. Prov. 28: 11.

18. Do riches dispose the heart to seek salvation, or are they an obstacle in the way of it? Prov. 28: 11. Matt. 19: 23, 24. Luke 18: 23. Prov. 30: 8, 9. Luke 8: 14. 6: 24. 16: 13.

19. What was the condition of Christ in this world? 2 Cor. 8: 9. Matt. 8: 20.

20. What is the proper use to be made of riches? Heb. 13: 6. Gal. 6: 6. Luke 8: 11, 16: 9.

21. What is the best kind of wealth? Matt. 6: 20. 1 Tim. 6: 18. James 2: 5. Rev. 2: 9. 3: 18.



**22. Are the rich any better than the poor in the estimation of God ? Prov. 22: 2. 2 Chron. 19: 7. Luke 16: 15. Job 34: 19.**

**23. Whose judgment is right, God's or man's ?**

**"Rich people think themselves happy because they are rich ; but it is their mistake. Poor people think themselves undone because they are poor ; but it is their mistake. A man may live very comfortably, though he has but a little to live on, if he be but content, keep a good conscience, and live by faith ; and otherwise he cannot be happy or secure though he possess ever so much."—Henry.**

## LESSON XI.

## RIGHT USE OF THE TONGUE.

In the multitude of words there wanteth not sin, but he that refraineth his lips is wise, ch. 10: 19.

A wholesome tongue is a tree of life, 15: 4.

The tongue of the wise is health, 12: 18.

Death and life are in the power of the tongue, 18: 21.

Whoso keepeth his mouth and his tongue keepeth his soul from troubles, 21: 23.

A man hath joy by the answer of his mouth, and a word spoken in due season, how good it is, 15: 23.

A word fitly spoken is like apples of gold in pictures of silver, 25: 11.

The words of the pure are pleasant words, 15: 26.

The tongue of the just is as choice silver, 10: 20.

Pleasant words are as a honey-comb, sweet to the soul, and health to the bones, 16: 24.

He that hath knowledge spareth his words, 17: 27.

Also, 10: 11, 14, 31, 32. 12: 13, 19. 13: 3.

1. What does St. James say of the difficulty of governing the tongue ?

2. Why is it so difficult ? Matt. 12: 34.

3. Why is it so important ?

4. Why are sinful words more productive of evil than sinful thoughts ?

5. How may our words injure the reputation of others ? Prov. 10: 18. Ps. 15: 3. Lev. 19: 16. 1 Sam. 29: 4, 5.

6. How may they injure the happiness of others ? Prov. 16: 28. 18: 8. Job. 19: 2, 3.

7. How may they take away the life of another ? Prov. 25: 18. Acts 6: 11—14. Dan. 3: 8—12. 6: 13. 2 Sam. 11: 15.

8. How may they destroy the souls of others ? 2 Pet. 2: 1, 2. Prov. 29: 5. Jer. 23: 32.

9. Is a man's conversation an index to his character ? Luke 6: 45. Prov. 15: 26. 10: 20.

10. Will our words be taken into account at the judgment ? Matt. 12: 36, 37. Luke 12: 10.

11. Will every man be found to have exerted a great amount of influence in this way ?

12. Are words as powerful for good as for evil ? Eccl. 12: 11. Prov. 16: 24. 1 Cor. 1: 21. Ezra 10: 10—12.

13. In what way especially may we benefit others by our words? Job 4: 3, 4. Eccl. 12: 10. Prov. 15: 7. Ps. 71: 15.

14. Can you mention examples of the power of words from sacred or profane history? Luke 24: 32. Acts 2: 37, 41. 21: 27—30. 1 Sam. 25: 32, 33. 28: 20. 2 Sam. 2: 26—28. 15: 2—6.

15. Do you recollect instances, in which you have been influenced by the words of others?

16. Do you recollect instances in which you have exerted a decided influence over others, by your words?

17. Was it for good or for evil?

18. Is it enough that you refrain from uttering profane, impious, deceitful or angry words?

19. What are meant by idle words?

20. What do we find to have been the constant theme of conversation with Christ?

21. Would it not be so with us, if we had more of His spirit?

22. How is it true that "a fool's mouth is his destruction?" 1 Sam. 25: 10, 11, 38, 39. 2 Sam. 1: 16.

23. Will not those who are in the habit of

much talking, be likely to utter foolish and idle words?

24. What then is the safest course? Prov. 10: 19. 17: 27.

25. What prayer have we need to offer? Ps. 141: 3.

"Usually, they that speak much, speak much amiss; and among many words there cannot but be many idle words, which they must shortly give account of. It is therefore good *to keep one's mouth as with a bridle*; he that refrains his lips, that often checks himself, suppresses what he has in thought, and holds in that which would transpire, he is a wise man."—Henry.

## LESSON XII.

## SINS OF THE TONGUE.—LYING.

The lip of truth shall be established forever;  
but a lying tongue is but for a moment, ch. 12: 19.

Lying lips are abomination to the Lord;  
but they that deal truly are his delight, 12: 22.

A righteous man hateth lying, 13: 5.

As a madman who casteth arrows, firebrands  
and death, so is the man who deceiveth his  
neighbor and saith, Am I not in sport? 26: 18, 19.

A false witness shall perish, 21: 28.

A false witness shall not be unpunished, and  
he that speaketh lies shall perish, 19: 9.

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1. What is a lie?

2. Suppose I utter what is not true, believing  
it to be true—is it a lie?

3. Suppose I utter something which is true in  
one sense of the words, but is false in the sense  
in which I design it to be understood; is that a  
lie?

4. Is it not, then, the *intention to deceive* which  
constitutes a lie?

5. Is it possible to lie without words?

6. Suppose I am asked whether I have done

a thing which I really have done, and shake my head; is not that a lie?

7. Is it right to utter as truth what we only *suspect* or *guess* to be so?

8. Are there any "white lies?"

9. Is not intentional exaggeration a species of falsehood?

10. What is to be thought of those who deceive others, and profess that they are in sport? Prov. 26: 18, 19.

11. Are there not some cases in which uttering a part of the truth and concealing the rest, is equivalent to lying?

12. What are some of the reasons for avoiding lying?

13. Could society exist if men had not confidence in each other?

14. Could there be confidence if lying were universal?

15. How does God regard lying? Col. 3: 9. Prov. 12: 22. Ps. 40: 4. Eph. 4: 25. Lev. 19: 11. Nahum 3: 1.

16. What does He proclaim as one of His most glorious attributes? Titus 1: 2. Heb. 6: 18. Ps. 57: 10. 86: 15. 100: 5. Is. 25: 1. Jer. 10: 10. Dan. 4: 37.

17. What punishment always attends the sin of lying in this world?

18. What is threatened against it in the world to come? Rev. 21: 8, 27. 22: 15, Prov. 19: 9.

19. What remarkable judgments are recorded in the Bible as having been inflicted on liars? 2 Kings 5: 20—27. Acts 5: 1—11.

20. What other sins are usually connected with lying?

21. Does not one lie often render another necessary?

22. What is meant by the assertion that "a lying tongue is but for a moment?"

23. Whose children are liars declared to be? John 8: 44.

24. What effect has the habit of lying upon the conscience?

25. What is bearing false witness?

26. Why is this more criminal than ordinary lying?

*Ans.* First, it is more public. 2d. It is more solemn and deliberate. 3d. It calls upon God to witness to a falsehood. 4th. It is commonly directed against the property or life of another.

27. What instances of false witness are men-



tioned in the Bible? 1 Kings 21: 9—13. Mark 14: 55—59. Acts 6: 11—14. Jer. 38: 13—15.

28. In these cases, was not the guilt of murder superadded to that of lying?

29. What was the punishment denounced against a false witness under the Jewish law? Deut. 19: 16—19.

“The evil of falsehood in small matters, in lies told to amuse, in petty exaggerations, and in complimentary discourse, is not by any means duly estimated. Let it be always borne in mind that he who knowingly utters what is false, tells a lie; and a lie, whether a white, or of any other color, is a violation of the command of that God by whom we must be judged. And let us also remember that there is no vice which more easily than this stupifies a man’s conscience. He who tells lies frequently, will soon become an habitual liar; and an habitual liar will soon lose the power of distinguishing between the conceptions of his imagination and the recollections of his memory. I have known a few persons who seemed to have arrived at this most deplorable moral condition. Let every one, therefore, beware of even the most distant approaches to this most detestable vice. A volume might easily be written on the miseries and loss of character which have grown out of a single lie; and another volume of illustrations of the moral power which men have gained by means of no other prominent attribute than that of bold, unshrinking veracity.”—*Pres. Wayland.*

[In this lesson falsehood has been considered in relation to the past and present. The subject of *promises*, or truth in relation to the future, will form the topic of the next lesson.]

## LESSON XIII.

## LYING, CONTINUED.—PROMISES.

1. What is a promise?
2. Are there not certain *conditions* implied in every promise?

For example, if I promise a man that I will bring him a load of wood to-morrow, the conditions are implied that my life is spared, that I am well; that nothing occurs, in short, to make the fulfilment of my promise *impossible*.

3. If any of these conditions fail, am I not released from the obligation to fulfil my promise?

4. Can I be released in any other way?

5. Am I at liberty, in my own mind, to interpose other conditions, such as would not naturally be understood as implied in the promise?

6. If you promise your little sister that you will take her to walk in the afternoon, is it right for you to add mentally, "If I have time," or "If I do not go to ride with father?"

7. Should you not fulfil the expectation you excite in her mind?

8. Is it not as sinful to break a promise, as to utter a falsehood in relation to the past or present?

9. How has God revealed His will on this point?

10. Does He not fulfil His promises?

11. Could we have any ground of confidence in Him if it were not so?

12. What passages in the Bible speak of God's faithfulness? Josh. 21: 45. 23: 14. 2 Cor. 1: 20. 2 Pet. 3: 9. Heb. 10: 23. 1 Thess. 5: 24. 2 Thess. 3: 3. 1 Pet. 4: 19. Rev. 19: 11. Ps. 36: 5. 89: 1, 2, 5, 8, 33.

13. Is it not sinful to make promises without due consideration?

14. What instances of broken promises do you find in the Bible? Gen. 29: 23. Ex. 8: 8, 15, 28, 32. 1 Sam. 18: 17—19.

15. What instances of promises fulfilled? 1 Sam. 20: 14—17. 2 Sam. 9: 3, 7. 21: 7. Josh. 9: 21.

16. Is a person under obligation to keep a promise made to do something wrong?

17. Does the sin in such a case consist in breaking the promise or in having made it?

18. What is to be thought of Jephthah's vow?
19. What of Herod's promise to Herodias?
20. What of the vow recorded Acts 23: 12.
21. If promises made to men are binding, are not those made to God, at least equally so? Eccl. 5: 4. Deut. 23: 21. Ps. 22: 25. 76: 11.
22. Do persons in health and prosperity always keep the vows made in sickness?
23. Have you ever made any vows to God?
24. Did you keep them?
25. What examples of broken vows do you find in Scripture?

See the history of the Israelites.

26. What instances of vows fulfilled? Gen. 28: 20 and 35: 6, 7. Num. 21: 2, 3. 1 Sam. 1: 11, 24—28.

"Who shall ascend thy heavenly place,  
Great God, and dwell before thy face?  
The man that minds religion now,  
And humbly walks with God below.

Firm to his word he ever stood,  
And always made his promise good;  
Nor dares to change the thing he swears  
Whatever pain or loss he bears."—*Watts*.

## LESSON XIV.

SINS OF THE TONGUE, CONTINUED.—TALE-  
BEARING AND SLANDER.

Where no wood is, there the fire goeth out ;  
so where there is no tale-bearer the strife ceas-  
eth, ch. 26: 20.

The words of a tale-bearer are as wounds ;  
and they go down into the innermost parts of  
the belly, 26: 22.

A whisperer separateth chief friends, 16: 28.

A tale-bearer revealeth secrets ; but he that is  
of a faithful spirit concealeth the matter, 11: 13.

He that uttereth a slander is a fool, 10: 18.

He that covereth a transgression seeketh love ;  
but he that repeateth a matter separateth very  
friends, 17: 9.

1. Have we any more right to destroy our  
neighbor's reputation than to take away his  
property ?

2. Which is the greater injury ? Prov. 22: 1.  
Eccl. 7: 1.

3. Is it a sufficient reason for repeating a fact  
to the disadvantage of another, that we know it  
to be true ?

4. What would the "golden rule" require in such a case?

5. Should we *ever* repeat anything to the disadvantage of another, without a good and sufficient motive?

6. Does the desire of imparting something which is a secret to others, furnish a good motive?

7. Is the desire to display our own discernment in character a sufficient reason?

8. Is thoughtlessness an excuse?

9. What are good and sufficient motives for disclosing facts injurious to another?

10. Are there any cases in which it becomes a *duty* to disclose the bad actions of others?

11. Is it right to conceal a crime committed against the state?

12. Is it right to remain silent, if we see one man deceiving another, and under false pretences getting away his property?

13. Would it not be a duty to inform a father, if we saw his son going on in wicked courses which the father's authority might prevent?

14. If it is wrong to repeat what will injure another, without an adequate motive, what is to

be thought of those who propagate or invent *false* stories to the injury of others?

15. What two sins are combined in such an act?

16. Are we at liberty to ascribe wrong *motives* to another, when there is no necessity for so doing? Matt. 7: 1. Luke 6: 37.

17. What does the law of love require in regard to the motives of others?

18. By what disposition are we influenced if we impute bad motives without a cause?

19. Is it as wrong to *hint* or insinuate anything against the character of another, as to utter it directly?

*Ans.* It is perhaps worse; for it is equally malignant and far more cowardly.

20. Is it right to give utterance to *suspicious* about the character of another?

21. What is to be thought of those who do not propagate slanders themselves, but who listen to them with pleasure?

22. What is the effect of tale-bearing and slander on the happiness of society? Prov. 26: 20.

23. What evils flow from it to the slanderer himself?

*Ans.* The indulgence of any evil and malignant temper, strengthens that temper, besides searing the conscience and hardening the heart.

24. Is a tale-bearer respected, even by those who listen to his slanders?

25. What evils result to the individual who is slandered? Prov. 16: 28. 26: 22.

26. Where, in other parts of the Bible, do you find prohibitions of slander? Titus 3: 2. Eph. 4: 31. 1 Pet. 2: 1. James 4: 11. Ps. 15: 3. Lev. 19: 16.

27. Are any instances of it recorded? 2 Sam. 16: 3. Ezra 4: 11—13. 1 Sam. 22: 9, 10. 29: 4.

28. What evils followed in these cases? 1 Sam. 22: 11—19. 2 Sam. 16: 4. Ezra 4: 23, 24.

29. What passion often prompts men to seek to injure the reputation of those who are superior to them?

30. What does the Bible say of envy?

31. Are you in the habit of repeating what you hear to the disadvantage of others?

32. Do you listen with pleasure to injurious reports of others?

“A very large portion of the ordinary conversation of persons, even in many respects estimable, is far from being innocent. . . How commonly are charac-



ters dissected with apparently the only object of displaying the power of malignant acumen possessed by the operators; as though another's reputation was made for no other purpose than the gratification of the meanest and most unlovely attributes of the human heart! Well may we say, with the apostle James, "If any man offend not *in word*, the same is a perfect man, and able also to bridle the whole body." Well may we tremble before the declaration of the blessed Saviour, "For every idle word that men shall speak they shall give account thereof in the day of judgment."

*Wayland.*

## LESSON XV.

## DISHONESTY AND FRAUD.

A false balance is abomination to the Lord; but a just weight is his delight, ch. 11: 1.

Divers weights, and divers measures, both of them are alike abomination to the Lord, 20: 10.

Bread of deceit is sweet to a man, but afterward his mouth shall be filled with gravel, 20: 17.

Whoso is partner with a thief hateth his own soul, 29: 24.

It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth, 20: 14.

Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer, 28: 24.

1. What is the grossest violation of the law of honesty?

2. What is a man called who steals the property of another?

3. Is it dishonest to take a small amount of money, or an article of small value from another, without his consent, as well as a large one?

5. Is not a merchant's apprentice, who takes

four-pence secretly from his master's drawer, as really a thief as he who takes a thousand dollars?

6. Do thieves generally begin their career of dishonesty by taking large sums or small ones?

7. Is a child honest who steals from his parents?

8. Suppose he takes only fruit or something good to eat; yet if it is done secretly, is it not dishonesty?

9. Suppose a boy at school takes from his school-fellow's desk only so much as a small bit of slate pencil, is it right?

10. Are there any ways in which a man may be dishonest, without stealing?

11. Suppose a merchant has false weights and balances; what then?

12. Suppose he tells his customers that his goods are sound when he knows them to be damaged?

13. Suppose he tells him that he cannot find the article cheaper at another place, when he knows the contrary?

14. If we injure the property of another and make no reparation, is it honest? Lev. 24: 18. Ex. 22: 6. 21: 33—36.

15. For example, what is to be thought of a man who lames a horse which he has hired or borrowed, and refuses to pay for the injury?

16. What of a boy who breaks a window in a gentleman's house, by accident, and then runs off?

17. Suppose we use another person's property without leave, is it honest? Ex. 22: 5.

18. If a boy should take a gentleman's horse from the pasture and ride him without permission, would he be honest?

19. What does honesty require in regard to property found, which another has lost? Ex. 23: 4. Deut. 22: 1—3.

20. What does it require, in case a man finds that his neighbor has paid him by mistake more than was his due?

21. What does it require in regard to the fulfilment of contracts and agreements?

22. What in regard to contracting debts?

23. Would not the "law of love" prevent us from ever desiring to reap unjust advantage from another?

24. Is not, then, the desire itself sin?

25. Is a man honest who refuses to steal, himself, but is willing to share in the dishonest gains of another? Ps. 50: 18. Prov. 29: 24.

26. Can a dishonest or fraudulent man enjoy peace of mind in this world ?

27. What will be his portion in another world ?  
1 Cor. 6: 10. Prov. 21: 7. 1 Thess. 4: 6.

"Honesty requires us to put ourselves in the place of our neighbor, to be as unwilling to defraud him, as to be defrauded ourselves ; to be as careful of his property and interest as of our own ; to think no more of enriching ourselves at his expense, than we should think of enriching our left hand with our right. It requires us, in all our transactions, to conduct as we should do, if our fellow-creatures could see our hearts ; for though they cannot see them, God can and does."

*Payson.*

## LESSON XVI.

## CHOICE OF COMPANIONS.

Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away, ch. 4: 14, 15.

That thou mayest walk in the way of good men, and keep the paths of the righteous, 2: 20.

He that walketh with wise men shall be wise ; but a companion of fools shall be destroyed, 13: 20.

Make no friendship with an angry man, and with a furious man thou shalt not go ; lest thou learn his ways and get a snare to thy soul, 22: 24.

Be not among wine-bibbers, among riotous eaters of flesh, 23: 20.

He that is a companion of riotous men shameth his father, 28: 7.

He that followeth after vain persons shall have poverty enough, 28: 19.

1. Why is it so important that we should choose proper companions ?

2. Is it possible for any man wholly to withstand the influence of evil associates ?

3. In what ways does this influence operate ?

4. When does vice inspire the most horror ; when it is seen seldom, or every day ?

5. Are our notions of right and wrong affected by the conduct and opinions of those with whom we associate ?

6. Suppose a boy who has been religiously educated, habitually associates with boys who are quarrelsome and profane ; what will be the effect on him ?

7. Is not every person shocked the *first* time he hears an oath ?

8. What is the surest method of searing the conscience and hardening the heart ?

9. What three steps does David mention in the downward course of those who associate with wicked men ? Ps. 1: 1.

10. Have you ever observed any instances of the corrupting influence of bad example ?

11. Have you ever felt its effects on yourself ?

12. Have you ever been guilty of enticing others to sin ?

13. Will not the punishment of those who do this be very aggravated ? Matt. 18: 6, 7. Ezek. 11: 2—4. Hab. 2: 15.

14. What befell Jeroboam, because he “made Israel to sin ?” 1 Kings 15: 29, 30.

15. Did Solomon's knowledge of the evils of bad company preserve him from falling into the snare himself? 1 Kings 11: 4—8.

16. What should this teach us?

17. What other examples are recorded in the Bible, of the bad influence of wicked or foolish companions? 2 Sam. 13: 5. 2 Chr. 10: 8—19. Dan. 6: 7, 8. Jer. 38: 4—6. 2 Chr. 22: 3, 4. 1 Kings 21: 7.

18. What benefits may we reap from the society of those who fear God?

19. Is it by their example only that they diffuse a good influence?

20. What other means of doing good have they? Eph. 5: 19. Col. 3: 16. 1 Thess. 4: 18. Prov. 27: 17. Ps. 55: 14.

21. What does Solomon say of the effect of good counsels? Prov. 25: 11, 12. 15: 23. 27: 9.

22. Do you find any instances in the Bible of the advantage resulting from prudent companions and counsellors? 2 Sam. 19: 5—9. Ex. 18: 17—24. Jer. 38: 8—10. Gen. 41: 33—37.

23. Was not Naaman benefited by having wise servants?

24. Have you never been kept from some fool-



ish or wicked act, by the counsel or persuasion of others ?

25. Should you not, then, make the same resolution with David, Ps. 26: 4, 5 ?

26. What are Paul's directions on the same subject ? 1 Cor. 5: 11. 2 Thess. 3: 14.

27. If "one sinner *destroyeth* much good," may not one person who fears God *accomplish* much good ?

28. What will be the reward of such persons hereafter ? Dan. 12: 3. James 5: 19, 20.

"Let others choose the sons of mirth,  
To give a relish to their wine;  
I love the men of heavenly birth,  
Whose thoughts and language are divine."

*Watts.*

## LESSON XVII.

## GOVERNMENT OF THE TEMPER.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city, ch. 16: 32.

He that hath no rule over his own spirit is like a city that is broken down and without walls, 25: 28.

He that is soon angry dealeth foolishly, 14: 17.

The discretion of a man deferreth his anger; and it is his glory to pass over a transgression, 19: 11.

An angry man stirreth up strife, and a furious man aboundeth in transgression, 29: 22.

He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly, 14: 29.

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1. Do not temptations to anger abound in this world?

2. Is it possible wholly to avoid them?

3. From what sources do such temptations come?

4. Are we not sometimes tempted to be angry even with inanimate or irrational objects?

5. If a man is "hasty of spirit," can he ever enjoy tranquillity in this world?

6. What is the only security against vexations and disturbances? Matt. 11: 29. Luke 21: 19. Is. 26: 3. Rom. 12: 18.

7. Is not a man who has no rule over his spirit at the mercy of every trifling accident?

8. Why is such a man like a city without walls?

9. Why is it a mark of folly to be soon angry?

10. Why is it sinful?

11. Is it possible to acquire control over our tempers?

12. Is it easy?

13. Why is a man who has acquired this control "better than the mighty?"

14. Have all mighty conquerors been able to exercise this control?

15. How was it with Alexander?

16. How with Napoleon?

17. Is not a man in a passion out of his senses?

There is a Latin proverb which says, *Anger is a short madness.*

18. Can he be sure of not committing some great folly or crime, which will afterwards cause him deep remorse?

19. How does such a man "abound in transgression?"

20. How is he the cause of sin in others?  
Prov. 15: 18.

21. What prohibitions of anger do you find in other parts of the Bible? Eccl. 7: 9. Rom. 12: 9. Eph. 4: 26. James 1: 19, 20.

22. Is there a holy anger against sin?

23. What instances of it do you find in the Bible? Mark 3: 5. Ex. 32: 19.

24. What instances of sinful anger? Jonah 4: 1—3, 8. Luke 15: 28. 1 Kings 21: 4. Num. 20: 10. 2 Kings 5: 11, 12. Dan. 3: 13. Acts 7: 55. Gen. 49: 6, 7.

25. What does Christ say of him who is angry with his brother? Matt. 5: 22.

26. What is meant by "the judgment?"

27. Does God regard outward actions merely, or the feelings of the heart?

28. May a man be a murderer in His sight, without killing another? 1 John 3: 15.

29. Does not anger often lead to actual murder? Gen. 4: 5—8.

30. What punishment awaits murderers? Rev. 21: 8. 22: 15. Ezek. 35: 6.

"Concluded never to suffer or express any angry emotions of mind, more or less, except the honor of God calls for it.

"Resolved, never to suffer the least motion of anger to irrational beings.

"Resolved, never to do anything out of revenge."

*Pres. Edwards.*

## LESSON XVIII.\*

## FRIENDSHIP.

A man that hath friends must shew himself friendly, ch. 18: 24.

A friend loveth at all times, and a brother is born for adversity, 17: 17.

Ointment and perfume rejoice the heart ; so doth the sweetness of a man's friend by hearty counsel, 27: 9.

Thine own friend and thy father's friend forsake not, 27: 10.

Iron sharpeneth iron ; so a man sharpeneth the countenance of his friend, 27: 17.

Confidence in an unfaithful man in time of trouble is like a broken tooth and a foot out of joint, 25: 19.

He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him, 27: 14.

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1. Is not a desire for sympathy and social intercourse natural to man ?

2. Can a man be happy who has no friends ?

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\* If this lesson should be found too long, it may be divided.

3. If a man would have friends what must he do? Prov. 18: 24.

4. By what principles should we be governed in the choice of friends? Prov. 2: 20. Ps. 101: 6, 7. 119: 63.

5. If our friends do not fear God, can we rely upon the permanence of any amiable or excellent dispositions in them? Jer. 9: 4. Mic. 7: 5, 6.

6. Is there any absolute ground of confidence in a man who has no piety?

7. What other requisites are important in a friend?

8. As we are influenced to so great an extent by those whom we love, is it not desirable that our friends should be what we desire to become?

9. Must we, however, expect perfection in our friends?

10. Why not?

11. Should we exact more of others than we ourselves give?

12. After having once chosen a friend, how should we look upon his faults? 1 Cor. 13: 4. Eph. 4: 32. 2 Cor. 2: 7.

13. Does this rule require us to be blind to them? 1 Cor. 6: 7. 2 Cor. 2: 4.

Does it forbid our reproving them?

15. On the contrary, does not friendship require us to point out faults? Prov. 27: 5, 6. Lev. 19: 17. Luke 17: 3.

16. Ought we not to be equally willing to have our own pointed out in return? Prov. 15: 5. 15: 32. Ps. 141: 5.

17. What is our duty when our friends are calumniated in our presence? 1 Sam. 20: 32. 22: 14.

18. What is required of us when our friends are in adversity? Job 6: 14. Ps. 35: 13, 14, 15. Prov. 17: 17. Gen. 50: 21.

19. What when they rejoice? Rom. 12: 15. 2 Cor. 7: 13.

20. Suppose we are unjustly accused, or in any way ill-treated by a friend, what shall we do? Col. 3: 12, 13. Judg. 8: 1, 2. Prov. 6: 3.

21. Is it a right feeling which prompts us, in such cases, to wait for him to make the first advances towards a reconciliation?

22. What instances of friendship are mentioned in the Old Testament? 1 Sam. 18: 1—4. Ruth 1: 16, 17.

23. Had our Saviour any particular friends among his disciples? John 20: 2 and 21: 7, 20. 11: 3, 5.



24. How was he treated by all his friends?  
Mark 14: 5.

25. How by two of them? Mark 14: 71. Matt.  
26: 41.

26. Is not the unkindness and desertion of  
friends very hard to bear? Ps. 55: 12—14. 41: 2.  
Job 19: 2, 3, 13, 14.

27. In submitting to this sore trial for our sakes,  
did not Christ exhibit the greatness of his love  
to us?

28. What is the greatest proof of love that can  
be given among friends? John 15: 13. Rom. 5: 7.

29. Why was Christ's love for sinners even  
greater than this? Rom. 5: 8. 1 John 3: 16. 4: 10.

30. Is not ingratitude for friendship considered  
by men as a very base and criminal thing?

31. What then is to be thought of the ingrati-  
tude of sinners towards Christ?

32. What sort of a friend is He? Prov. 18: 24.

33. Do you hope that He is your friend?

34. Should we estimate the friendship of oth-  
ers by their words or their deeds? 2 Sam. 3: 27.  
20: 9, 10.

35. Are the truest friends commonly those  
who make the loudest professions? Prov. 20: 6.  
26: 24, 25. Ps. 55: 21.

36. What is the meaning of Prov. 27 : 14 ?
37. Why is confidence in an unfaithful man like a broken tooth ?
38. Why like a foot out of joint ?
39. Explain Prov. 27: 17.
40. Why does Solomon say, in another place, that "two are better than one?"
41. What are some of the ways in which friends can be of service to each other ?
42. Is there not great danger of selfishness in friendship, and of exacting more than we are willing to give ?
43. Is it not a difficult matter to be in all respects *a good friend* ?
44. Will you try to deserve this appellation ?

"Many sounds were sweet,  
 Most ravishing and pleasant to the ear ;  
 But sweeter more than voice of faithful friend,—  
 Sweet always, sweetest heard in loudest storm.  
 Some I remember and will ne'er forget ;  
 My early friends, friends of my evil day,  
 Friends in my mirth, friends in my misery too ;  
 Friends given by God in mercy and in love,  
 My counsellors, my comforters and guides ;  
 My joy in grief, my second grief in joy ;  
 Companions of my young desires ; in doubt  
 My oracles, my wings in high pursuit."—*Pollok.*

## LESSON XIX.

## REPROOF BETTER THAN FLATTERY.

He that flattereth his neighbor spreadeth a net for his feet, ch. 29: 5.

A flattering mouth worketh ruin, 26: 28.

Meddle not with him that flattereth with his lips, 20: 19.

He that rebuketh a man afterward shall find more favor than he that flattereth with his tongue, 28: 13.

Faithful are the wounds of a friend; but the kisses of an enemy are deceitful, 27: 6.

He that regardeth reproof is prudent, 15: 5.

He that heareth reproof getteth understanding, 15: 32.

Reprove a wise man and he will love thee, 9: 8.

1. To which do most persons listen with the greatest pleasure, reproof or flattery?

2. How is it especially with children?

3. Why is it a mark of folly to prefer flattery to reproof?

4. What is the effect of flattery on those who listen to it?

5. What is the effect of reproof, received in a proper manner?

6. By what motives is the flatterer influenced?

7. By what motives is a man influenced who reproves another in a kind manner?

8. Can he have any selfish motives?

9. Who gives you the greatest proof of friendship, the man who flatters or the man who reproves you?

10. Which is easiest, to flatter or reprove?

11. What is the effect upon the character of those growing up surrounded by flatterers?

12. What does history teach as to its effect on kings and rulers?

13. Is not the man who flatters another in his presence, very likely to slander or ridicule him in his absence?

14. What instances of flattery do you find in the Bible? 2 Sam. 14: 17, 24. Acts 12: 22, 23.

15. Is it not very important to the welfare of young persons that they should receive reproof with docility?

16. Is not an aversion to reproof often a precursor of ruin?

17. To whose instructions and reproofs should children especially attend?

18. What threatenings are denounced in the Bible against those who refuse to hear reproof? Prov. 15: 10. 29: 1. 13: 18. 15: 32.

19. What examples of the fulfilment of such threatenings? 2 Chr. 25: 14—23. 36: 16, 17.

20. What does David say of the value of faithful reproof? Ps. 141: 5.

21. Are we, anywhere in the Bible, *commanded* to reprove others? Lev. 19: 17. Luke 17: 3. Matt. 18: 15—17.

22. What should we do when we are reproved unjustly? 1 Pet. 2: 18—20. 4: 14.

23. Whose example ought we to follow in this respect? 1 Pet. 2: 21—23.

24. How did Hannah behave when unjustly reproved by Eli?

“Flatterers may please those for a time, who, on second thoughts, detest and despise them. Reprovers may displease those at first, who yet afterward, when the passion is over, and the bitter physic begins to work well, will love and respect them.”—*Henry*.

“A wise man will be more afraid of a flatterer that kisses and kills, than of a slanderer who proclaims war.”—*Ib.*

## LESSON XX.

## TEMPERANCE.

Be not amongst wine-bibbers, amongst riotous eaters of flesh. For the drunkard and the glutton shall come to poverty, ch. 23: 20, 21.

He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich, 21: 17.

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise, 20: 1.

Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine, 23: 29, 30.

Look not on the wine when it is red, when it giveth his color in the cup, when it moveth itself aright; at the last it biteth like a serpent and stingeth like an adder. Thine eye shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again, 23: 31—35.

1. Is there such a thing as intemperance in eating as well as drinking.

2. Is it a rare sin or a common one?

3. Why is it a sin?

4. What effect has excessive eating on the health?

5. What is the testimony of physicians on this point?

6. What is its effects on the mind?

7. What on the moral character?

8. Can a man ever become great or good, who has not the power of controlling his appetites?

9. What does Paul say was his practice on this point? 1 Cor. 9: 27.

10. What does he say of those who "strive for the mastery?"

11. He alludes here probably to those who strove for the prizes in the Grecian games; can you give any account of their mode of living, previous to the strife?

12. What does he say will be the end of those "whose god is their belly?"

13. What does Christ say will happen to those whose hearts are "overcharged with surfeiting and drunkenness?" Luke 21: 34. Matt. 24: 48—51. Luke 6: 25.

14. How may we know when we are guilty of inordinate eating?

15. Should we ever indulge our appetite to its utmost limit?

16. Should we pamper and stimulate our appetites by rich food?

17. What example has Daniel left us in this respect?

18. What was the effect of his temperance on his bodily and mental vigor?

19. What is the first argument used by Solomon in the above passages, for avoiding intemperance?

20. If gluttony injures the body, the mind, the character and the property, are not these sufficient reasons for avoiding it?

21. Is it not very degrading to be a slave of appetite?

22. Does not such a one place himself below the brutes?

"Practise constant temperance. Better to let the bridle be always short held on thy appetite, than sometimes to pull it in extremely, and then lay the reins loose again; that is the way to stumble and fall in both."—*Leighton*.



## LESSON XXI,

## TEMPERANCE, CONTINUED.

[We have considered, in the previous lesson, the sin of intemperance in eating ; the subject of the present lesson will be intemperate drinking, or drunkenness.]

1. Does not all which has been said of intemperance in eating, apply with still greater force to drunkenness ?

2. What are some of the effects it produces on the body ?

3. Are these effects invariable ?

4. Is not any, even the smallest quantity of intoxicating liquor, injurious to the health ?

5. What sort of death awaits a confirmed drunkard ?

6. How does drunkenness affect the mental faculties ?

7. Can a drunkard reason, reflect and investigate like other men ?

8. Have you ever heard of instances where

men have been reduced to a state of imbecility by drunkenness?

9. What is the effect upon their minds while they are under the present influence of liquor?

10. Does a man in such a state know what he is saying?

11. Does he not often utter things of which he is much ashamed, and which he would give a great deal to recal, when he comes to his senses?

12. What does Solomon mean by "babblings," ch. 23: 29?

13. What becomes of the reputation of the drunkard?

14. What becomes of his peace of mind?

15. Is not a drunkard always miserable?

16. What becomes of his property?

17. What is the effect of his conduct on the happiness of his family and friends?

18. Can the wife, or children, or parents of a drunkard be happy?

19. What effect has intoxication on the temper?

20. How are "contentions" the fruit of drunkenness?

21. Is there any single benefit that grows out of this sin?

22. Is it not extremely difficult to break the chains of this dreadful habit?

23. Do not drunkards often express the most terrible remorse, and agonizing desire to break their fetters, and yet go on in the same course?

24. Should not this be a warning to all against the *first step*?

25. How does Solomon describe the state of a man staggering from drunkenness? Prov. 23: 32—35.

26. Yet what resolve does this man utter?

27. What other passages in the Bible reprobate this vice in strong terms? Isa. 5: 11, 22. 56: 12. 1 Cor. 5: 11.

28. Can drunkards inherit the kingdom of God? 1 Cor. 6: 10. Gal. 5: 33.

29. If you are intreated by others to drink, or only to taste the cup of intoxication, what should you do?

30. What is the only safe and just principle on this point?

31. Are persons often led into other sins by drunkenness?

32. How was it with Lot?

33. How with Nabal?

34. Do they lose the power to foresee and avert danger?

35. What was the case of Elah? 1 Kings 16: 9.

36. What befell Benhadad in similar circumstances? 1 Kings 20: 16—21.

37. Have you heard of cases where men have met death, while in a state of intoxication, through some accident which could not have befallen them in their senses?

38. Why should magistrates and rulers especially avoid the use of intoxicating drinks? Prov. 31: 4. Eccl. 10: 17.

39. What threatenings are denounced against those who entice others to drink? Hab. 2: 15, 16. Isa. 56: 12.

40. Do not the makers and venders of ardent spirits expose themselves to these curses?

41. How will they feel when the souls of those whom they have ruined, shall rise up against them in the judgment?

42. Do we perform our whole duty by simply abstaining from tempting others?

43. What more should we do?

44. What is our duty in regard to those who are already victims of intemperance?

45. Can children do good in this way ?
46. Relate any facts to prove this.
47. What is the duty of a child who has an intemperate father or mother ?
48. Does the fifth commandment require such a child to drink, if his father should command it ?
49. What will be the portion of all drunkards and of those who entice others to drink ?

"Vain man, on foolish pleasures bent,  
Prepares for his own punishment ;  
What pains, what loathsome maladies,  
From luxury and lust arise !

The drunkard feels his vitals waste,  
Yet drowns his health to please his taste ;  
Till all his active powers are lost,  
And panting life draws near the dust."—*Watts*.

## LESSON XXII.

## PRUDENCE AND FOLLY.

The fool uttereth all his mind ; but a wise man keepeth it in till afterwards, ch. 29: 11.

The simple believeth every word ; but the prudent man looketh well to his going, 14: 15.

The way of a fool is right in his own eyes, but he that hearkeneth unto counsel is wise, 12: 15.

A wise man feareth and departeth from evil ; but the fool rageth and is confident, 14: 16.

A reproof entereth more into a wise man than a hundred stripes into a fool, 17: 10.

A prudent man foreseeeth the evil and hideth himself ; but the simple pass on and are punished, 22: 3.

1. In these passages Solomon has mentioned six particulars in which the fool and the wise man differ ; what is the *first* ?

2. Why is talkativeness a mark of folly ?

3. Will a man who says whatever enters his mind, without reflection, be likely to do good or harm by his words ?

4. What common proverb is there about thinking before you speak?

5. If the beginning of a man's words is foolishness, what will the end be? Eccl. 10: 13.

6. What is the *second* mark of a fool?

7. Why is credulity a mark of folly?

8. Will not a man who believes all he hears be often deceived?

9. Does it follow that we must distrust every one?

10. Is it distrust or caution that Solomon would recommend?

11. What is the *third* mark of a fool?

12. Why is self-confidence a mark of folly?

13. Is not a self-confident man usually headstrong?

14. If a man's way is always right in his own eyes, will he be likely to hearken to the counsel of others?

15. Are there not many cases where others can judge for us better than we can judge for ourselves?

16. What is the *fourth* mark of a fool?

17. Are rash and hasty actions ever productive of good consequences?

18. Is it not at least as necessary to deliberate before acting as before speaking?

19. What kind of fear is that spoken of in this passage?

20. Is it inconsistent with enjoyment? Prov. 28: 14.

21. Is it not necessary as a defence against danger?

22. How will it lead a man to depart from evil?

23. What is the *fifth* mark of a fool?

24. Why is insensibility to reproof and correction, foolish?

25. What does Solomon say might be done to a fool without curing him of his folly? Prov. 27: 22.

26. When a man becomes thus insensible to correction, is he not ripe for destruction? Is. 1: 5. Prov. 29: 1.

27. What is the *sixth* distinction between the wise man and the fool?

28. Is it a mark of folly not to foresee and guard against temporal evils?

29. Are not the dangers which threaten the soul far more terrible?

30. Can a man then be called wise who makes no provision for the life to come? Luke 12: 20, 21.



31. Is it not foolish to prefer a trifling present enjoyment to an infinite future one? Eccl. 11: 7, 8. 6: 11, 12. Ps. 39: 5, 6. 90: 10.

32. Is it not foolish to dread a trifling present suffering more than an infinite future one? Luke 16: 25. Heb. 11: 25. 2 Cor. 4: 17. Luke 12: 5.

33. How are sinners guilty of these follies?

34. What will be the end of their persisting in this course?

35. How will they look upon their conduct when repentance is too late? Prov. 5: 11—14. Heb. 12: 17. Jer. 8: 20.

36. Are there many truly wise men in this world?

37. How can wisdom be obtained? Prov. 2: 6, 7. Dan. 2: 21. James 1: 5.

“In painful cares or empty joys,  
Our life its precious hours destroys;  
While death stands watching at our side,  
Eager to stop the living tide.

Was it for this, ye mortal race,  
Your Maker gave you here a place?  
Was it for this his thoughts designed  
The frame of your immortal mind?

For nobler thoughts, for joys sublime,  
He fashioned all the sons of time,—

Pilgrims on earth, but soon to be  
The heirs of immortality.

This season of your being, know  
Was given to you your seeds to sow ;  
Wisdom's and folly's differing grain  
In future worlds is bliss or pain."—*Scott*.

## LESSON XXIII.

## FEAR OF GOD.

The fear of the Lord is the beginning of wisdom, ch. 9: 10.

Be thou in the fear of the Lord all the day long, 23: 17.

By the fear of the Lord men depart from evil, 16: 6.

In the fear of the Lord is strong confidence; and his children have a place of refuge. The fear of the Lord is a fountain of life, to depart from the snares of death, 14: 26, 27.

Better is a little with the fear of the Lord, than great treasures and trouble therewith, 15: 16.

The fear of the Lord tendeth to life; he that hath it shall abide satisfied, 19: 23.

Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised, 31: 30.

The "fear of the Lord" is used by Solomon as synonymous with religion; and it therefore includes all the duties we owe to God.

- 
1. Is there more than one kind of fear?

2. Have you ever been afraid?
3. Was it a painful or a pleasant feeling?
4. Is not the fear of danger a painful feeling?
5. Is not fear painful when exercised towards a person whom we dislike?
6. How is it when called forth by one whom we love?
7. Is the fear which a child has of a kind father, a disagreeable or a pleasant feeling?
8. Which kind of fear is that we are required to exercise towards God? Heb. 12: 9, 28. Rom. 8: 15.
9. Which kind of fear of him do the wicked feel? Matt. 25: 25. Ps. 53: 5,
10. What kind of fear does the apostle speak of? 1 John 4: 18.
11. Do those who have this fear of God, like to think of him?
12. Do those who fear God aright, find the thoughts of him unpleasant? Ps. 94: 19. 139: 17. 63: 6. 104: 34.
13. If a Christian is ever troubled by thoughts of God, what state does it prove him to be in? Ps. 77: 3. Job 23: 15. 2 Sam. 6: 9.

14. How does the fear of the Lord lead men to depart from evil?

15. If you love and fear your father, will you not obey him?

16. Can a man fear God yet live in sin?

17. What instances are mentioned in the Bible where men were kept from sin or led to duty by the fear of God? Gen. 22: 12. 39: 9. Ex. 1: 17. Job 1: 1. 1 Kings 18: 3, 4. Neh. 5: 15. 2 Chr. 20: 3.

18. When men have no fear of God, what will be their course of action? Gen. 20: 11. Mal. 3: 5. Job 15: 4. Luke 18: 2.

19. Why ought we to fear God? Ex. 15: 11. Rev. 15: 4. Matt. 10: 28. Job 37: 23, 24. Eccl. 3: 14. Ps. 130: 4.

20. What blessings are promised in this life to those who fear God? 2 Kings 17: 39. Ps. 25: 12, 14. 34: 7, 9. 85: 9. 103: 11, 13, 17. 145: 19. Prov. 10: 27. 22: 24. Eccl. 8: 12.

21. What blessings in the life to come? Mal. 3: 16, 17. 4: 2. Prov. 14: 27. 19: 23.

22. What temporal woes are threatened against those who do not fear God? Jer. 44: 10, 11. 2 Kings 17: 25. Is. 29: 13, 14. 1 Sam. 12: 24, 25.

**23. What judgments hereafter? Eccl. 8: 13.  
Prov. 1: 29, 30, 31.**

1. "My son, know thou the Lord,  
Thy father's God obey;  
Seek his protecting care by night,  
His guardian hand by day.
2. Call while he may be found,  
And seek him while he's near;  
Serve him with all thy heart and mind,  
And worship him with fear.
3. If thou wilt seek his face,  
His ear will hear thy cry;  
Then shalt thou find his mercy sure,  
His grace forever nigh.
4. But if thou leave thy God,  
Nor choose the path to heaven,  
Here shalt thou perish in thy sins,  
And never be forgiven."

## LESSON XXIV.

## BLESSEDNESS OF THE RIGHTEOUS.

Righteousness delivereth from death, ch. 10: 2.

The desire of the righteous shall be granted.  
10: 24.

The righteous is delivered out of trouble, 11: 8.

To him that soweth righteousness shall be a sure reward. Righteousness tendeth to life, 11: 18, 19.

The root of the righteous shall not be moved, 12: 3.

In the way of righteousness is life; and in the path-way thereof there is no death, 12: 28.

Righteousness exalteth a nation, 14: 34.

The wicked flee when no man pursueth; but the righteous is bold as a lion, 28: 1.

1. Is the difference between right and wrong an accidental and changeable one; or is it permanent and immutable?

2. Would the same distinction and opposition have existed between right and wrong, if men and angels had never been created?

3. Will it continue to exist forever?
4. What is the faculty by which we become acquainted with this distinction?
5. Has every man a conscience?
6. Have the brutes a conscience?
7. Can a man, by any effort of his will, alter the decisions of conscience, so as to make it approve sin, and condemn holiness?
8. Does the sentence which conscience pronounces upon a man's conduct affect his happiness?
9. How does he feel when he has done wrong?
10. How when he has done right?
11. Is it possible for him to escape these consequences of right and wrong doing?
12. Is the happiness or unhappiness produced by the judgment of conscience, slight, or is it very great?
13. Is it possible for a man to be very wretched with an approving conscience?
14. Is not this, then, one source of the happiness of the righteous?
15. How does God regard them?
16. Is not this another source of their happiness?



17. If you knew that the most powerful king in the world loved you, and had promised to protect you, would it not make you happy?

18. What passages in the Bible speak of the security of the righteous in the favor of God? Ps. 146: 8. 5: 12. 34: 15. 37: 17. 92: 12. 97: 11. Isa. 3: 10. 32: 17. 33: 15, 16.

19. What promises have they of temporal blessings? Ps. 37: 3, 29. 75: 10. Prov. 28: 10. 2: 21. Isa. 57: 2. Matt. 6: 33.

20. What promises in relation to death? Prov. 14: 32. Ps. 37: 37. 116: 11. Phil. 1: 21. Rev. 14: 13. Job 5: 26.

21. What is the death of the righteous sometimes called? 1 Kings 2: 10. Acts 7: 60. 1 Thess. 4: 14.

22. Why is it like a sleep? Dan. 12: 2. Rom. 8: 11. 1 Cor. 6: 14.

23. Relate any examples you may have heard of the happy death of the righteous?

24. What promises are made to them after death? Matt. 25: 34. Luke 22: 29, 30. 2 Pet. 1: 3, 4, 11.

25. In what place will they be after death? John 14: 2. Rev. 2: 7. 7: 15. Luke 23: 43.

26. What society will they have there? John 17: 24. Rev. 14: 4. 1 Thess. 4: 17. Rev. 7: 9, 11. Heb. 12: 22—24.

27. What will be their employments? Rev. 7: 15—17. 5: 11—14. 22: 3.

28. In what state will they be? Rev. 21: 4. 14: 13. 1 John 3: 2. Matt. 13. 43. Ps. 16: 11.

29. How great will their happiness be? 1 Cor. 2: 9. Isa. 64: 4.

30. Will they be subject to pain or sickness or any other evil? Rev. 7: 15—17. 21: 4. 22: 3.

31. How long will this happiness last? 1 Thess. 4: 17. Rev. 22: 5. 2 Pet. 1: 11. Heb. 9: 15.

“ How blest the righteous when he dies,  
When sinks a weary soul to rest!  
How mildly beam the closing eyes,  
How gently heaves th' expiring breast!

So fades a summer cloud away;  
So sinks the gale when storms are o'er;  
So gently shuts the eye of day;  
So dies the wave along the shore.

Life's duty done, as sinks the day;  
Light from its load the spirit flies;  
While heaven and earth combine to say,  
'How blest the righteous when he dies.' ”

*Barbauld.*

## LESSON XXV.

## MISERY OF THE WICKED.

The curse of the Lord is in the house of the wicked, ch. 3: 33.

The way of the wicked is an abomination to the Lord, 15: 9.

God overthroweth the wicked for their wickedness, 21: 12.

The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it, 2: 22.

The way of the wicked is as darkness; they know not at what they stumble.

The name of the wicked shall rot, 10: 7.

The wicked and the sinner shall be recompensed in the earth, 11: 31.

A wicked man is loathsome and cometh to shame, 13: 5.

The wicked is driven away in his wickedness, 14: 32.

1. What source of misery has the sinner in his own breast? Matt. 15: 19, 20. Rom. 1: 29—31.

2. How is pride a source of misery?

3. How is envy? malice? revenge?
4. Will this source of misery accompany the sinner into eternity? Rev. 22: 11.
5. Will not the passions of wicked men rage with still greater violence hereafter, than they now do?
6. Would not this alone be sufficient to make a hell?
7. What other source of misery has the sinner in his own breast? Rom. 2: 15.
8. Is an accusing conscience hard to bear? Prov. 18: 14.
9. Will conscience continue to speak in the world of despair?
10. Will not her reproaches be still more terrible there than here?
11. What is the nature of worldly pleasures? Eccl. 2: 1, 22, 23. 7: 6.
12. Are they of such a kind as to *satisfy* the soul? Eccl. 6: 7, 11, 12. 5: 10. 1: 8.
13. Did God design that they should satisfy it?
14. What is the judgment pronounced upon earthly pleasures by those who have experienced the largest share of them? Eccl. 1: 14. 2: 17.
15. Is not this fleeting and unsatisfying nature

of his enjoyments another source of unhappiness to the sinner?

16. Has he any other portion?

17. When these are taken away what is the language of his heart? Judg. 18: 24.

18. Must he not be in continual fear of losing them even while they remain? Job 15: 21. 17: 11.

19. What refuge and solace has the good man when earthly enjoyments fail? Hab. 3: 17—19.

20. Will any of these pleasures accompany the sinner into the other world? Eccl. 5: 15, 16. 9: 6. 1 Tim. 6: 7.

21. The wicked man, then, will experience all the miseries which he suffers here, in a still aggravated degree in the other world; he will lose the few pleasures he has here; and he will also experience new sufferings; what are they?

22. What will be the society of the wicked in another world? Rev. 22: 15. Matt. 25: 41. 2 Pet. 2: 4. Rev. 20: 10, 14, 15. 21: 8.

23. What their employments? Luke 13: 28. Matt. 8: 12.

24. What their place of abode? Ps. 9: 17. Luke 16: 23.

25. What reflections will aggravate their misery? Prov. 1: 24, 25. Matt. 23: 37.

26. What will be the effect on them of the presence of an angry God? Rev. 6: 15, 16.

27. What corporeal sufferings will they undergo? Ps. 11: 6. Mal. 4: 1. Matt. 13: 42. Luke 3: 17. 16: 23, 24. Rev. 21: 8.

28. How long will their sufferings continue? Matt. 25: 46. Rev. 14: 11. 20: 10.

“All ye who laugh and sport with death,  
And say there is no hell,  
The gasp of your expiring breath  
Will send you there to dwell.

Then shall ye curse that fatal day,  
With flames upon your tongues,  
When you exchanged your souls away  
For vanity and songs.”—*Watts*.

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